

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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RELIGIOUS MISCELLANY.

From the Baptist Advocate.

From our late Washington Correspondent.

MR. EDITOR.—A rare public Document of a
most interesting character having fallen into my
hands, I propose to furnish you several communica-
tions in reference to it, and likewise in relation
to the people to which it relates.

The MORMONS have been generally regarded
as a harmless sect of deluded fanatics, unworthy
any particular notice; and the common im-
pression seems to be, that they have been wrong-
fully persecuted by the State of Missouri. For
my own part, having had occasion to become ac-
quainted with their principles and history
in many others, I have for a long time been
favoring, as opportunity offered, to open the
eyes of the community to their character, and to
show that mischief lurks beneath this cover of
apparent insignificance, and that there are two
sides to the story of the Mormon war in Missou-

Near the close of the recent session of Con-
gress, a pamphlet was printed by order of the
United States Senate, for the use of the Mem-
bers of Congress, entitled a "Document showing
testimony given before the Judge of the fifth
circuit of the State of Missouri, at the
court house in Richmond, in a criminal court of
inquiry, begun November 12th, 1838." A list
of fifty-three individuals is given, as being char-
acterized with the crimes of high treason against
the State, murder, burglary, arson, robbery and lar-
ceny. Among the number are Joseph Smith, Jr.,
Samuel Smith, Sidney Rigdon and Parley P. Pratt.
A copy of this Document I succeeded in obtain-
ing, after considerable difficulty, it not having
been printed for general distribution.

The first witness produced on behalf of the
State, was Dr. Sampson Avard, who had been a
special teacher among the Mormons. He testi-
fied, that a band at first denominated the "Daugh-
ters of Zion," but afterwards the Danite band, was
formed by the members of the Mormon church,
the original object of which was, to drive from
the county of Caldwell all who dissented from
the Mormon Church. Joseph Smith, Jr., blessed
them, and prophesied over them, declaring that
they should be the means, in the hands of God,
of bringing forth the Millennium. The band
was taken by this band; "In the name of
Jesus Christ, the Son of God, I do solemnly ob-
lige myself ever to conceal, and never to re-
veal the secret purposes of this Society called
the Daughters of Zion.—Should I ever do the
least thing, I hold my life as the forfeit." This
oath, they felt themselves as much bound to obey
Joseph Smith, Jr., and his two Counsellors, Hiram
Smith and Sidney Rigdon, as to obey the Supreme
Commander. Joseph Smith, Jr., in a public address,
told them that they should stand by each other,
right or wrong. He declared on another occa-
sion, that all who did not take up arms in defence
of the Mormons of Daviess, should be considered
traitors, and should take their exit from the coun-
try. In reference to taking the property of oth-
ers, in their expeditions to Daviess county, he
told them that the children of God did not go to
war at their own expense. He said that it was
high time that they should be up, as the saints of
the most high God, and protect themselves, and
take the kingdom. On some occasions, he said,
that one should chase a thousand, and two put
a thousand to flight; that he considered the Uni-
ted States rotten; that the Mormon church was
the little stone spoken of by the prophet Daniel;
and that the dissenters first, and the State next,
were part of the image that should be destroyed
by the little stone. In an address to the forces at
Far West, about the time that Gen. Lucas ap-
peared in that quarter with the militia. Smith
told them, that for every one they lacked in num-
ber, the Lord would send angels, who would fight for them,
and that they should be victorious.

This witness (Dr. Avard) received orders
from Joseph Smith and his counsellors to destroy the pa-
per containing the Constitution of the Danite So-
ciety, inasmuch as if it should be discovered, it
could be considered treasonable. This order he
did not obey, but kept the paper in his possession;
and after he was made prisoner by General Clark,
he delivered it up to him. The Mormon preach-
ers and apostles were directed to instruct their
followers to come up to the State called Far West,
and to possess the kingdom, and that the Lord
would give it to them.

A paper was draughted by Sidney Rigdon
and others, against the dissenters from Mormonism, and sig-
natures by eighty-four Mormons. It was addressed
to Oliver Cowdrey, David Whitmer, John Whit-
mer, William W. Phelps and Lyman E. Johnson.
Of these, Oliver Cowdrey and David Whitmer
were two of the three witnesses that testified to
the truth of the Book of Mormon. This will
therefore serve to show how much credit is to be
attached to their testimony. These eighty-four
Mormons, in the letter, say to the dissenters,
Cowdrey, Whitmer, &c., that they had viola-
ted their promise, and disregarded their cove-
nant; that Oliver Cowdrey had been taken by a

state warrant for stealing, and the stolen prop-
erty was found in the house of William W. Phelps,
Oliver Cowdrey having stolen and conveyed it;
that these dissenters had endeavored to destroy
the characters of Smith and Rigdon by every ar-
tifice they could invent, not even excepting the
basest lying; that they had disturbed the Mormon
meetings of worship; that Cowdrey and Whit-
mer had united with a gang of counterfeiters,
thieves, liars and blacklegs of the deepest dye,
to deceive, cheat and defraud the Mormons out
of their property, by every art and stratagem which
wickedness could invent, stealing not excepted;
that they had attempted to raise mobs against the
Mormons; that Cowdrey attempted to pass notes
on which he had received pay; that Cowdrey,
Whitmer and others, were guilty of perjury,
cheating, selling bogus money, (base coin), and
even stones and sand for bogus; that they had
opened, read and destroyed letters in the post-
office; and that they were engaged with a gang of
counterfeiters, coiners, and blacklegs.

There, Mr. Editor, is the character of two of
the three witnesses who testified that they had
seen the plates of the book of Mormon; that
God's voice declared to them that they had been
translated by his gift and power; that an angel
of God laid the plates and engravings before their
eyes; and that the voice of the Lord commanded
them that they should bear record of it. This is
the character of two of the three witnesses, ac-
cording to the testimony of eighty-four Mormons,
and not opposers of Mormonism. To how much
credit these two witnesses are entitled, you can
judge for yourself. In the course of my commu-
nications on this subject, I shall exhibit the char-
acter of the other witness, (Martin Harris), and
likewise of Prophet Smith himself.

Yours, PRIMITIVEVS.

From the New York Observer.

Martyrdom of nine Christians.

[We have, in a former number, mentioned the fact that
several Christians had recently suffered martyrdom at Mad-
agascar, but the details of that event will be read with pain-
ful interest.]

Extracts of a letter from Rev. D. Jones, Tan-
nario, July 20, 1840.

"After my arrival at the capital, on the 31 of
July, I was told that there were on the eastern
side of the town, near Ifalarivo, sixteen of the
native Christians in bonds, waiting their trial.
Having succeeded in hiding themselves from their
persecutors for nearly two years, they made up
their minds some months ago to escape from the
island, if possible, and take refuge in the Mauri-
tius; but, alas! after they had proceeded safely
within three or four days' journey of Tamatave,
on the eastern coast, they were caught, bound,
and carried back to the capital. It is said that
two of them, a man and a woman, made their es-
cape in the night, while the guards were asleep,
and have not yet been retaken. The others were
brought to trial, and separately examined, each
apart from the rest, but all stood firm as a rock.
Of the fourteen, nine were condemned to death,
and the 9th of July was fixed as the day for their
execution."

"On the morning of that day, the preparations
for the dreadful scene were commenced by a tre-
mendous roar of cannon, and thousands of soldiers
appeared, marching towards the parade ground.
About noon, the first officers who went forth to
deliver the kabary respecting the sixteen Chris-
tians who had been taken in attempting to flee to
the Mauritius, and to make proclamation that the
Queen had ordered nine of them to be put to
death in the afternoon. The firing of cannon
was kept up at intervals all day, but the mean-
ing of this ceremony was not generally under-
stood. Between three and four o'clock, the
Christians each tied to a pole, and quite naked,
were borne by men along the western side of the
town, to Ambobipotasy, the place of execution.
After a short interval, a cannon was fired as a
signal, the executioners approached, the nine
were instantly speared to death, and their spirits
fled to eternal glory."

"Paul and his wife, Joshua and his wife, and
Flora and Raminahy, (wife of David now in En-
gland) were of the number of these martyrs.
The names of the others I have not yet been able
to ascertain. The head of Paul, and that of
another man were cut off and fixed on poles. It
is worthy of remark, that the cannon which was
fired as a signal to the executioners, burst into
pieces at the moment, and the gunner was seri-
ously injured by the explosion. This circum-
stance was considered by many as a bad omen.
I do not yet know correctly how the other five
have been disposed of. Some say they are in
slavery, but this is not certain."

"Thus it is seen that the spirit of persecution
against the Christians continues to rage with un-
abated rancor and malignity, and that the hostility
manifested by the Queen and her counsellors to
the gospel and the work of missions, is such as
to preclude the least hope of the door being open-
ed for us to resume our labors in this country,
until some great change take place in the present
system."

"When leaving Mauritius, I little thought that
such a number of eminent Christians were to suffer
martyrdom during my stay at the capital.
The event has made a deep impression on my
mind; but my feelings can be much more easily
concealed than described. O that God would
arise and plead his own cause, and deliver his peo-
ple from the hands of the oppressor!"

Instrumentality of the Jews in the Conversion of the World.

"Not only from isolated predictions, however,
but from the general tenor of the prophecies re-
lating to the latter periods of the church, may it
be clearly deduced, that the conversion of Israel
is to be the first fruits of that magnificent har-
vest which is ultimately to be gathered from the
whole earth. The exaltation of Zion shall be
the elevation of a standard to which all nations
shall flow together. When the Lord shall arise
upon her, the Gentiles shall come to her light,
and kings to the brightness of her rising, Isa. lx.

8. Her redemption is, therefore, the hinge on
which revolve the destinies of the human race.
We may glean many rich clusters before her de-
liverance; but not till then shall the full vintage
be gathered. It is an incontrovertible fact that,
since the Jewish champions of the cross were
wholly withdrawn from the Christian host, com-
paratively circumscribed and insignificant have
been the conquests of the church. It was con-
clusively argued, on an occasion kindred to the
present, by a distinguished expositor of prophe-
cy, that there has been nothing deserving the
name of national conversion since the earlier tri-
umphs of Christianity. Does not history thus
appear to give her testimony in support of that
interpretation of prophecy which we have been
advocating? And even judging according to the
operation of secondary causes, it is not diffi-
cult to conceive that the restoration, conversion,
and exaltation of Israel, must exert a mighty,
overpowering influence on the kingdoms of the
world. An accomplishment of prophecy so stu-
pendous, a miraculous interposition so universal,
must arouse the most insensate, arrest the most
heedless, and stagger the most sceptical."

"But directly, as well as indirectly, are the
Jews to subserve the evangelization of the world.
It is strongly intimated by the voice of revela-
tion, that they are to be the seed 'sown in the
earth,' and 'the joy of the whole earth.' Let it
be remembered that there have been no such
evangelists as those which Judah furnished.—
The quarry whence a Paul, a Peter, and a John,
were hewn, is the quarry whence we ought to
look for the noblest missionaries of the latter
days. There they exist, pre-eminently qualified
already for the missionary enterprise, and only
needing the vivifying touch of heavenly grace to
make them stand up a mighty army, trained and
harnessed for the conflict. Scattered among all
people, inured to all climates, familiar with all
languages, intimate with all customs, disciplined
to all hardships, they would require no tedious
process of preparation—they might leap at once,
fully appointed, into the battle field. Long and
loud have been the complaints of the church, that
while the harvest is plenteous, the duly fitted la-
borers are lamentably few. Why have not her
eyes been turned with more intense expectancy
to that people who supplied the glorious band that
bare the cross triumphant round the globe? If,
indeed, she travail in birth till the world be re-
deemed; if she be very jealous for the honor of
her Lord; if her bowels yearn over the miseries
of mankind; if she be weary of her humiliation
and reproach; if she be oftentimes constrained
to exclaim, 'O Lord, how long!' then let her
sympathies, her efforts, her expectations, and
her intercessions, be more concentrated on the
lost sheep of the house of Israel."—Stoneil.

Uncertainty of Human Expectations.

Dark and uncertain is the state of being in
which we now exist. Human life is not formed
to answer those high expectations, which, in the
era of youth and imagination, we are apt to en-
tertain. When we first set out in life, we bid
defiance to the evil day; we indulge in dreams
and visions of romantic bliss, and fondly lay
the scene of perfect and uninterrupted happiness for
the time to come. But experience soon unde-
ceives us; we awake and find it but a dream.—
We make but a few steps in life without finding
the world to be a turbulent scene; we soon ex-
perience the changes that await us, and feel the
thorns of the wilderness wherein we dwell. Our
hopes are frequently blasted in the bud, our de-
signs are defeated in the very moment of expec-
tation, and we meet with sorrow and vexation,
and disappointment, on all hands. There are
lives besides our own in which we are deeply in-
terested; lives in which our happiness is placed,
and on which our hopes depend. Just when we
have laid a plan of happy life; when, after the
experience of years, we have found out a few
chosen friends, and have begun to enjoy that lit-
tle circle in which we would wish to live and to
die, an unexpected stroke disappoints our hopes,
and lays all our schemes in the dust. When, af-
ter much labor and care, we have reared the golden
structure; when we have fenced it, as we fondly
imagine, from every storm that blows, and in-
dulge the pleasing hope that it will always en-
dure, an invisible hand interposes, and overturns
it from the foundation. Son of prosperity! thou
now lookest forth from thy high tower; thou
now gloriest in thine excellence; thou sayest that
thy mountain stands strong, and that thou art as
firm as the cedar of Lebanon; but stand in awe.
Before the mighty God of Jacob, and by the blast
of the breath of his nostrils, the mountain hath
been overturned, and the cedar of Lebanon hath
fallen like the leaf before the tempest. At this
very moment of time the wheel is in motion that
reverses the lot of men, that brings the prosper-
ous to the dust, and lays the mighty low. Now,
O man, thou rejoicest in thy strength; but know
that for thee the bed of languishing, the bed of
death will be spread. Thou now removest from
thee the evil day, and sayest in thy heart, thou
shalt never see sorrow; but remember the changes
of this life. The calmest and the stillest hour
precedes the whirlwind and the earthquake; the
monarch hath drawn the chariot of state in which
he was wont to ride in triumph; and the great-
est who ever awed the world have moralized at
the turn of the wheel.—Logan.

An Incident.

CHARLES THOMPSON AND IMMERSION.

When Charles Thompson, the celebrated sec-
retary of Congress, retired from the family of
President Washington, to devote his remaining
days to rural enjoyment, he happened one even-
ing to pass near a book auction in Philadelphia,
and heard the auctioneer crying off a lot of
Greek books. Being an elegant Greek scholar,
he bid for the lot, and sent it to his farm. Upon
examining it, he found an odd volume of the Sep-
tuagint version, but paid no attention to it at the
time. Some time after, a similar circumstance
happened as he was passing the same auction
rooms, and he again bid in a lot of Greek books,

and when he examined it, in order to write his
name in the books, as was his custom, he found
the other volume of the Septuagint among these
last books. Struck by the circumstance, he im-
mediately began to read the books, and, as he
said, he then determined to make a translation
into English, and this old man, whose name, ac-
cording to Mr. Clay, was a necessary appendage
to all public matters during the Revolution, that
were to be believed; this old man of probity,
without a sectarian bias, for he never belonged
to any sect, sat down to his labor with the single
object of giving a true translation of the Bible.
He consulted the feelings of any sect—he ac-
complished his work with great diligence and
care, and put it into the hands of a publisher.—
He translated the Greek term baptism into the
English word immersion, and it gave great of-
fence to the Pedobaptist clergy in Philadelphia.
They waited upon the venerable old man, and
spoke to him in the highest strains of eulogy of
the general execution of his work, with one un-
fortunate exception—the translation of the word
baptism. They set before him the great good
that his version of the Scriptures must do, if it
were only put in such a shape that all denomina-
tions could read and recommend it,—that in its
present shape its good would be confined to the
Baptists, and with these and many similar rea-
sons, the Pedobaptist clergy prevailed upon Mr.
Thompson to make the alteration, an alteration
which he never ceased to regret.—Banner and
Pioneer.

THE SINNER'S INGRATITUDE.—It was God
that created you; who called you into existence
by his word; who breathed into his nostrils the
breath of life. He rescued you from the waste
and desert realms of vacancy, and constructed, from
out the wide and shapeless elements of primeval
chaos, this solid earth, laying the beams of its
chambers, in the waters, and hanging it upon
nothing.—He canopied it with the glowing firm-
ament of Heaven. He gave to light its many
mansions, by day, the sun travelling in the great-
ness of his strength; by night, the moon, a gentle
peaceful queen, "walking in brightness" amid her
tributary stars. He clothed its woods with a rich
drapery of varied and luxuriant foliage. He
carpeted its lawns with verdure: He studded
its azure canopy with sparkling gems. He fur-
nished it throughout with every requisite for the
comfort and accommodation of man—for food. In
this mansion, fitted for the abode of angels, He
placed me as His vicegerent and its sovereign
lord; and gave him all things richly to enjoy. In
him, too, we live, and move, and have our being;
and from him we daily derive life, and breath,
and all things. His unsleeping providence incess-
antly watches over us; orders and disposes the
circumstances which relate to us with such mi-
nute observance, that the very hairs of our head
are all numbered.

Against this being, thus imbued in power and
in love, you have madly as well as ungratefully
rebelled. You have daringly rejected his au-
thority, saying in every sentiment of your carnal
heart, in every action of your ungodly life, "We
will not have this man to reign over us. You
have vainly conspired against his very being;
and by your apostasy from your baptismal cov-
enant and religious profession, you have reiterat-
ed the clamor and deed of his murderers, "Cruci-
fify him, crucify him!"

THE PLEBEIANISM OF THE BAPTISTS.—In Ban-
croft's History of the United States, 2d vol. page
202, there is the following remark:

"Among the Plebeian sects of Christianity, the
single-minded simplicity with which the Baptists
had from their origin asserted the enfranchisement
of mind, and the equal rights of the humbler
classes of society, naturally won converts in
America, at an early day."

So, according to Mr. Bancroft, we Baptists are
Plebeians. Can he tell us what orders God has
instituted in Christianity? if any, and what these
orders are? Well! Plebeians! let us call our-
selves Plebeians. And what was a Plebeian in
Rome? He was, according to Crabbe, whose
work is nearest at hand, "one of the common
people of Rome." A Baptist must then be "one
of the common people of Christianity." The
people of God, we have been led to consider as a
Commonwealth, and in the Commonwealth, there
are no distinctions of privileged classes. There
are no aristocracies and no democracies. Inter-
ests are the same. All are alike interested in the
general good of the community. But we glory
in being the common people of Christianity.—
These were the people with whom Christ associ-
ated. He came to benefit the whole race of
man; and in providing a sufficient atonement for
the sinner, he offered a common salvation, and
all that are saved, are saved in that common
way. The way is one, and whether the Chris-
tian be aristocrat or democrat, monarchist or
republican, high or low, rich or poor, he will
have to follow in that way.

But there is a portion of Mr. Bancroft's remark
which is really complimentary. He says the
"single-minded simplicity with which they (the
Baptists) asserted the enfranchisement of mind,
and the equal rights of the humbler classes of
society, naturally won converts in America, at
an early day." God grant that they ever may
preserve a character for simplicity, but may
they ever ascribe all their success, not to their
principles, but to God who blesses them.—Ban-
ner and Pioneer.

DOES THE CHRISTIAN REMEMBER HIS CLOSET?

—The questions have been often asked of late,
why does the cause of Christ so languish? What
is the cause of its deadly stupor which has taken
possession of every heart? Why are church
and social prayer-meetings so poorly attended,
and why so little interest manifested by those
that do attend? These inquiries do not refer to
any particular church or denomination. But
they refer to every denomination, and to almost
every Christian church throughout our land. It
is a lamentable fact, but too true to admit of a

doubt. The thinly attended church and prayer-
meetings prove it. And the Sabbath schools—
although it is with regret I say it—which have
been so highly favored of God, prove it by the
few conversions that have taken place of late,
and the little interest that is manifested at the
present time by those connected with them.—
But why is it thus? Is the immortal soul less
precious than in days gone by? Is God less
willing now to hear the fervent and effectual
prayer of the righteous? Is life more certain
and death more uncertain? Or does the Chris-
tian feel that he has done so much for his divine
Master that he is released for a certain time from
laboring in his vineyard? Or is he so much tak-
en up with things of this world that he has no
time to devote to God? There must be some
reason why all of our churches are in this luke-
warm state at the present time.

Would that every professed follower of Christ,
instead of asking the question, why are Christians
around so little interested in the salvation of souls,
might examine himself, and ascertain the true
state of his own heart. And it is to be feared
that in most cases he would find himself like Pe-
ter, following Christ afar off.

The Rumseller a Murderer.

The question may here arise, what constitutes
murder? It is not necessary, I remark, to its
commission, that there should invariably be ma-
lice prepense, or the intention to kill. According
to Blackstone, and the best exponents of human
law, the sacrifice of life from mere sordid love of
gain, supreme selfishness, recklessness, or any
wicked state of the heart, oftentimes constitutes
murder of the most crimson dye. Now we ask,
where on earth are there more human beings
killed through the sordid love of gain, more reck-
lessly, than in the rum-selling establishments scat-
tered over the land? What is it but for paltry
pence the poison that kills is sold? What char-
acterizes the traffic from the first to the last, but
entire selfishness, and an utter recklessness of the
property, the happiness, and the life of another?
Not a glass of spirit does the vender sell but he
knows that it shortens life, and may result in the
death of the inebriate himself, and that of his wife
and helpless children. He robs man of his rea-
son, and gives him that which fits him for the per-
petration of the foulest, blackest murder. He
values more a few pence, than he does the man's
reason, his reputation, happiness, body and soul
—more than he does the man's family, or the
good order and peace of society. While he re-
ceives his pay, what cares he who is robbed,
wounded, or killed? What cares he while he
himself is enriched and protected by his license,
how many hopes he blights, and how many hearts
he makes to bleed? What cares he how many
families he scatters and ruins—how many peni-
tentiaris, alms houses, hospitals, and grave-
yards he crowds with the miserable loathsome
victims of his cupidity? If there be no intention
to kill, we challenge any one to show whether, in
the sight of God, there be any better state of
heart in the bosom of the rumseller than in that
of the midnight assassin? Do not both, for the
mere love of money, take away life? I would
not, says the assassin, break in upon the man's
dwelling, and take life, if I could otherwise ob-
tain money. What is this but the very apology
of the rum-seller? I would not follow this busi-
ness of selling poison, now becoming so disreput-
able and so troublesome to my conscience, if I
could otherwise obtain a living. I do not, says
the man engaged in the unhallowed traffic, as the
assassin, break in upon the innocent at midnight,
and before its occupant is aware, kill him. To
such we reply, true you do not. Did you too,
your business would not in many respects, be so
criminal, or so awful calamitous. The man that
loses his life by the assassin, dies comparatively
innocent, his sufferings in this and the world to
come are not one millionth part of what the drunk-
ard does, or must suffer. While the man killed
by the assassin dies involuntarily, the person
whose life you take, dies voluntarily. He com-
mits deliberate self murder, and you are the guilty,
efficient agent in the dreadful work.—Down-
er's Address.

THE LAST RUM SELLER.—Moderate your joy,
gentle reader; that being is not found yet—we
hope though he is born, and that the time will
come when we shall see him—but we were think-
ing how such a man would stand in bold relief
on the page of history. The last Rum-seller—how
it sounds now—how will it sound at the time
when the heavens shall have passed away with a
great noise, and inquisition is made for blood.
The last drunkard! the last rum-seller! what a
pair!! Their memory will never be lost. They
will gain to themselves an imperishable name,
enbalm in infamy. But let us analyze. Who
is a rumseller? He is one, who for the mere
sake of gain, for beside this no other motive can
influence him, unless it be the love of doing evil;
for the mere sake of gain, we say, keeps in his
shop and deals out to his fellow men that which
is exactly calculated, and admirably fitted, as
well as invariably and certainly tends to weaken
their intellect, debase their moral sensibilities,
squander their property, destroy social affection and
happiness, induce the commission of crime, and
render them more despicable than brutes, and as
mischievous and reckless as fiends. Now, in so-
ber earnest, where is the man who wishes to stand
proclaimed to the world, as the last man who held
out against light, and love and truth; as the last
rum-seller, dragged by force of public exertion
from his unhallowed employment, or sinking to
the grave unwept and unmourned? Such a man,
one would think, would wish to crawl away to
the farthest corner of creation, and there re-
main in perfect solitude and darkness to all eter-
nity.

NEW ORLEANS.—At the rate of 1500 people
to each church, there ought to be eighty church-
es to accommodate the population of New Orleans,
whereas there are but eleven.

CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

NEW HAVEN, March 20, 1841.

The work of grace in this city is progressing most gloriously. It seems to bear down all before it. The number of conversions is rapidly increasing, both amongst the students in the College, and the citizens generally. Every day adds new and important triumphs to the cause of the Redeemer in our midst. Several new cases of conversion amongst Infidels and Universalists have taken place during the past week, and the kingdom of the devil is rapidly on the wane. The Universalists made a feeble effort the other night to resist the mighty tide which is setting in against their damnable heresy in this city. A man from Vermont harangued for them in Saunders' Hall. One effect produced by his efforts was to ruin a poor man, probably for time and eternity. This man had been addicted to intemperate habits. But on the first of this year he entered into a covenant with a respectable gentleman of this city to abandon the practice of drinking intoxicating liquors altogether, and had been taken into his employment on eligible terms. All passed on well, till this servant of the devil under the name of a Universalist preacher, came this way. Unfortunately this man went to hear him, and as soon as meeting was out, he went to the grog-shop, became intoxicated, and went home a fiend. He said, "if there be no hell, then let me live as I list." And truly if there be no other hell than a guilty conscience, the sooner conscience is put to rest, the better. The man is since a perfect wreck, and his employer has been compelled to dismiss him from his service. Such unquestionably is the legitimate tendency of the system of Universalism. Immorality, wretchedness, and crime uniformly follow in the train of this fatal delusion.

We baptized thirty-three willing converts yesterday. And we have still on our list about thirty candidates, most of whom, with many others, will be ready for the ordinance next Lord's day. Brother Knapp will continue with us yet for a week or two at least, if it be the Lord's will, and we trust many, many more will be added to the Lord in this city. It is impossible for us to tell how many hopeful conversions have taken place since the meeting began, but it is probable that the number is not less than four hundred souls. We find on our list of applicants for membership with our own church, more than one hundred names including those already baptized since the meetings began. And there are probably half as many more indulging hope amongst us. Judging, therefore, from the number of conversions in our own congregation, we think there must have been at least, four hundred in all. Many from all the congregations in the city, and from the college, have been blessed in our meeting.

Let the friends of God continue to pray for us that this may be an everlasting revival.

For the Christian Secretary.

Note Preaching.

MR. EDITOR.—I was about getting excused from any more communications on note preaching, until after the Triennial Convention, on account of a press of business, when your remarks of last week appeared. As it regards your singular threat to "explode," &c., I can only say, do not forget it. If you do not succeed, it will be evident that it will not be for want of a disposition. But we shall see. We shall see. D.

For the Christian Secretary.

The Grave.

Oh! grovel death's charnel-house! man's drear abode! Who can stand upon thy gloomy verge, Surrounded by monuments of departed spirits, and not feel thoughts within him stir, Solemn and awful as the deep, unbroken silence that reigns throughout the dusky vaults? Here as we tremble gaze into the world of shadows—lo! what dusty forms arise In quick succession through the long vista Of departed years! mouldering millions, Which no man can count, and no mind conceive, Of every rank, condition—youth, and sex, Pass in review before us. Their shadowy forms loom up far in the murky distance; Dimmed by the mist of many revolving years. Here we behold the smiling infant calm And beautiful in death, like Summer's early flower, cut down by lingering frost. There the aged, way-worn veteran lies Serene upon his dusty pillow. On every side are seen the high and low, The rich and poor, the ignorant and the wise; The peasant and the prince; the friend and foe; The scepter'd and the slave, mingling their dust Together. No murmuring sound is heard; No motion seen, throughout this motley throng—None complain of want—none of riches boast—None pride themselves on beauty, wit, or power—None count the great—none scorn the humble poor—None sigh, by friends deserted—none by foes Oppressed. All are quiet, all are equal.—The king and beggar rest together—both Unknown and unknown. The youth who stood But yesterday in all the pride and strength Of growing years, just entering life with dreams Of greatness—with wealth and fame within his grasp, Now lies in dust—prostrate like the forest Oak by tempest riven. The rose has fled His cheek; his eyes are still and sightless; His lips are pale, his features fixed in death. His thoughts have perished—his name and deeds forgot; And o'er his mouldering body, once so active, Creeping reptiles trail their loathsome forms. Yet this is Man! proud man! and this his doom! The grave his home, and his companions, worms! Thousands daily drop into the tomb—The dark domain of terror's fearful king; And all who live must follow. We, who gaze Upon this solemn scene, and drop a tear O'er blighted hopes, and ties of friendship sunder'd, Shall soon be swept away by Time's restless tide, and number'd with the pale and dusty host—The nations under ground. Though we mingle Thoughtless in the busy crowd, the scenes of strife And pleasure's mirthful circle, we can't avoid The insatiate archer's glance, nor stay his Flying arrow. Death has marked us victims

Of the tomb, and hastens on to shroud us In its darkness. Yes, all that live, must die. Here, fond man, behold an end of all thy greatness! Though thy name be high emblazon'd On the scroll of fame,—though beauty deck thy brow, and wealth thy coffers fill,—though science Enrich thy mind, and heavenly themes inspire; Yet the grave is opening, and its dismal Gloom is gathering blackness,—grim spirits Urge thy passage to its drear abode, And hungry reptiles wait thy coming. Oh! who can lift the veil that hides the past And future from our view, and think on man As merely mortal—the creature of a day! The heir of dark oblivion! and not Be humbled at the thought—not envy e'en The insect's lot, that flutters in the sun, Or crawls in dust beneath our feet? Shall man's Aspiring thoughts, his high resolve, his thirst For immortality, be quenched in endless night? Will death triumph forever? and the grave ne'er Yield its victim up? The soul can never die; Nor will the body always lie in dust.

Through the gloom of many revolving ages I behold the Star of Promise beaming— The herald of approaching morn—A morn Whose rising beam shall pierce the rayless darkness Of the tomb, and light the sightless orbs Of countless generations. The dead shall wake From their long slumbers, and rise to flourish In immortal bloom—in Paradise above. Then friends may hope to meet, and recommence The pure and holy joys on earth begun. The social band may then unite to swell The praises of their risen Lord. This hope Desires death of his terrors, and makes the grave A welcome home—a resting place to many A weary pilgrim. Here the aged soldier Lays aside his armor. Here the wounded Spirit hides its anguish. Here tears of woe And pain forget to flow. Here the wicked Cease from troubling, and the weary are at rest. B.

A package of communications, &c., designed for the New Haven Department, was received too late for insertion in this week's paper.

THE ROYAL CHRISTENING.—We give below the account of this ceremony, which took place in London, on the 10th of February last, by which act, the first born of Albert and Victoria was admitted within the pale of the Christian Church. In another account it is stated that the water with which the child was sprinkled, was brought from the river Jordan!—Does the Bible furnish a parallel case?

The railing enclosing the altar was covered with crimson velvet, trimmed with gold lace, and in front and spread over the richly and costly carpet of the room was a large square of crimson velvet, beautifully embroidered in the centre, and at the four corners in gold and trimmed all round with gold lace. On this was the font, and round it were assembled the Queen, Prince Albert, the sponsors, and the officiating prelates and clergymen. In front of the altar stood the Archbishop of Canterbury, having on one side the Archbishop of York, and on the other, the Bishop of London, the Bishop of Norwich and the Dean of Carlisle being a little behind. The Queen and Prince Albert took their stations on the left of the Archbishop. The sponsors were the Queen Dowager, the Duchess of Gloucester, the Duchess of Kent, the King of the Belgians, the Duke of Sussex, and the Duke of Saxe Coburg and Gotha, who appeared by proxy, the proxy being the Duke of Wellington.

The Queen was dressed in white, and looked cheerful and in excellent health. Her Majesty wore a deep and splendid tiara of diamonds, of which the Maltese cross and the fleur de lis were the principal ornaments, large diamond ear-rings, and a diamond stomacher, and the riband and star of the order of the Garter. Prince Albert wore a Field Marshal's uniform, with the collar and star of the order of the Garter, as did the Duke of Wellington, and also his Waterloo Medal. The seats of the company were of crimson satin damask and gold.

Every thing was in readiness, and waited only the appearance of the Queen Dowager, who arrived at 20 minutes to 7 o'clock. The sacred rite then commenced, the Archbishop receiving the infant princess from the hands of the nurse, and held her during the whole of the ceremony. Whether the ample and flowing robes of the Archbishop deceived the child, or whether the kind tenderness of manner of the excellent prelate prevented the infant from discovering any difference, certain it is, that her royal highness reposed in the arms of the spiritual head of the church with as much contentment as though she had been in the arms of her own nurse. At the appointed place, the Queen Dowager named the royal child "Victoria, Adelaide, Mary Louisa," and she received the baptismal sign, and what is more, the caresses of her illustrious godfathers and godmothers, without even a whimper. Her royal highness was then handed over to the care of her nurse, and retired to her own apartments.

The ceremony being concluded, the illustrious and noble assembly proceeded to the banquet, which was laid out in the Picture Gallery.—The number of guests who sat down to dinner was 71.

In the middle of the table and immediately before the Queen, was the christening cake, of the most enormous dimensions, round it was a wreath of flowers, on the top of it a rock, surmounted with Neptune, driving his hippocampi, and in the car a figure of Britannia, holding in her arms the Infant Princess Royal, the whole being executed in sugar, and being a very fair specimen of the confectioner's skill.

Immediately after the dinner, "Health and Happiness" were drunk to the young Princess, and duly honored.

Troublesome Professors. Some persons are always in trouble themselves and a great trial to others. Every church has such members, and we suppose has always had them. A restless troublesome spirit was discovered among the favored twelve, associated with our Saviour in his ministry on earth. They sometimes appeared jealous of each other, and even held disputations respecting who should be greatest. The ten were displeased with James and John on a certain occasion; were exercised with an envious spirit, supposing they sought precedence in asking special privileges of the Saviour. They were not angry because these two brethren requested something which they considered improper for disciples to receive, but because each of them wanted it himself. They gave evidence of their own ambition in condemning the ambition of James and John.

There are some who are naturally of an envious

disposition, which renders them uncomfortable and troublesome. They look upon others who enjoy what providence has placed beyond their reach. They would like to have Naboth's vineyard and Mordecai's honors. They lose sight of their own blessings in the intense gaze they fix on other men's. Instead of keeping their heart at home in the contented enjoyment of what they have, they are constantly sending them abroad in longing after what belongs to others. They have sad repetitions over their own supposed inferior lot in life," which occasion a very uncomfortable state of feelings in themselves, and make them a trouble to others.

Others are overcome by jealous feelings. They are continually in hot water; "they are afraid their honor or some other precious thing they have will be undervalued. They cannot comfortably hear any one praised. If they hear such praise, they cannot forego the comfort of giving the picture a dash with their own brush. They must deliver themselves of a sneer. If they looked upon themselves as "the least of saints," their jealousy would die by famine. Some are constantly finding cases where they have been neglected or overlooked by their pastor or their brethren." They have looked upon others, who are in more prosperous circumstances than themselves, with wrong feelings, imagined they had become proud and neglectful. They feel towards them just as they suppose others feel towards themselves. This troublesome disposition leads its possessors to frequent surmises and complaints. In social meetings they will give warm philippics against pride, throwing out insinuations that some of the members are lifted up, neglectful of their brethren, destitute of christian affection, &c., or a hearty exhortation to brotherly love, union, equality, &c.—all good, to be sure, in its place, but coming as it does without just occasion, it is almost sure evidence that these very individuals are guilty of just what they charge upon others. As when the Cynic trampled upon Alexander's carpet, saying—now I tread upon Alexander's pride, he was sensibly checked with—But with greater pride of thine own; so such individuals show that what they charge upon others rightfully belongs to themselves.—N.H. Bap. Reg.

Insufficiency of Natural Religion.

We are frequently told of the sufficiency of natural religion, and the deficiency of a written revelation. We are told that as all men must be supposed to be interested in the revelation of the divine will, if it be conceded to exist, it ought to have been written with a sunbeam upon all lands, or inscribed upon the face of the orb of light itself, that he might daily present it to all nations in his unwearied journey. Upon their showing, that which is demanded has been done, and (to give them all the advantage of the argument) has been done by natural religion, and not as yet by revelation. If, as they assume, natural religion is a sufficient revelation, and no other is necessary, it has been written with a sunbeam upon all lands; it has been inscribed from the beginning of the creation upon the face of the glorious orb of day. What is the result? What has natural religion effected in any, in every age? in any, in every country? "The heavens declare the glory of God, and the firmament sheweth forth his handy work;" but the "world by wisdom knew not God;" they "worshipped and served the creature more than the Creator;" they fell down to the host of heaven; or changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things." Now call for natural religion, and she shall answer you from the depths of the forest and the summit of the mountains; from the sea, and from the shore; from the crowded city, and uncultivated desert; from the hut of the savage and the dome of the monarch; everywhere her altars are planted, and her worship maintained.—Her influence and her footsteps may be traced on the face of the whole earth, in barbarous rites, revolting superstitions, and disgusting obscenities; and in all the forms of idolatry, from the feathered gods of the islands of the South Sea, to the misshapen logs of Africa, up to the three hundred and thirty-three thousand of deities of philosophical India. Would you see her in her own person? Bid her come forth—she appears in "garments rolled in blood;" "the battle of the warrior with confused noise" rages around her; children drop into fires kindled to her honor; human victims are slaughtered on the altars raised to her praise, or crushed beneath the ponderous car upon which she sits enthroned. Around her, dying cries and agonizing shrieks mingle with loud acclamations and frantic sound; her look withers the country, and depopulates the city. This is natural religion, not as she came from the hands of God, the witness of his eternal power and Godhead, but as she is deformed by the passions of men, and debased by their corruptions; not as "the image of the invisible Creator," but as the idol of the fallen and depraved creature. Yet this is natural religion, stained with gore, and foul with crimes; not depicted by fancy, but demonstrated by fact; by facts drawn from all climes and from all generations; facts which even infidelity has not the effrontery to deny.—Rev. Dr. Collyer.

THE SOCIETY OF FRIENDS.—The Christian Examiner, a Unitarian periodical issued from Boston, expresses the decided opinion that the Friends or Quakers, both in this country and in Great Britain, are rapidly breaking up as a distinct body of Christians, and uniting with other denominations. The cause of this supposed phenomenon, it attributes to the fact, that the constituent principles of the Quakers have been gradually adopted by other denominations, until now there is no farther necessity of their standing on distinct ground.

We think that the dissensions between the Hicksites and the Orthodox have materially contributed to scatter them. We imagine also that the general change of mercantile and other customs has contributed to the same effect. The Friends used from principle always to assist the members of the Society, so that a business man found it profitable to remain with them and dangerous to leave them. Modern enterprise and facility of acquiring credit, have weakened these bonds. In this country especially, a man of talents does not require wealthy relatives or sectarian friends to enable him to succeed in business. The Spirit of adventure too that prevails among us, prevents

their young men from clustering around the body of their people. They are scattered among the mass of society and lose their peculiarities by assimilation. The elements that constitute Quaker conservatism are not adapted to resist effectually the rapid movements of the present generation.—To act with haste is not in its nature, but the man who does not act with haste in the present day, at least in our city, will be trodden down by the eager crowd that are pressing about him.—Bap. Advocate.

DESIGNATION OF MISSIONARIES TO GREECE.

On Monday evening last, the Rev. R. F. Buel and his wife were publicly recognized as missionaries of the Baptist Board to Greece. The exercises were conducted at Oliver Street meeting house. Elder Luke Barker read the sacred Scriptures on the occasion; Elder W. W. Everts led in prayer. After Mr. Buel had given an account of his views and his reasons for entering upon the enterprise, Elder Spencer H. Cone gave the charge of the board in a very impressive and highly appropriate address.

It will be recollected that the Board of Foreign Missions, while they felt the urgent necessity of sending missionaries to Greece, and were well satisfied of brother Buel's qualifications for that important field, were yet unable, from the limited supplies, which, we regret to say, are furnished by the churches to their treasury, to sustain the expense of the undertaking. A part of the requisite funds was raised by the churches at Hamilton, Rochester, Albany, &c., &c., and two or three of the churches in this city promptly made up the balance, as they had previously agreed.

From brother Buel's piety and intelligence, and the suavity of his manners, we anticipate, that he will every where find a welcome, and we look to the blessing of the Shepherd of Israel for success in this enterprise to extend the blessings of salvation to a country, exceeded in interest to the scholar and the Christian by none on the face of the globe.—Bap. Ad.

EXTRACTS FROM THE CORRESPONDENCE OF HOME MISSIONARIES.

BENJAMIN HOLDEN, CLARKSBURG, MARCH 11, 1841.

Since my last communication to you I have been travelling and preaching the Gospel of the Son of God, I trust, with some degree of success. At one of my stations a protracted meeting was held, at which time several persons we hope were brought to the knowledge of the truth as it is in Jesus, and were buried with him in baptism.—Among them was a little girl of twelve years of age, who, as she was raised up from the liquid grave, clasped her little hands together and directing her eyes towards the weeping crowd of spectators on the bank of the stream, exclaimed: "O let us praise God while we live."

The exclamation proved like an arrow in the heart of an old man of 108 years of age, who with tears rolling down his furrowed cheek, said to me afterwards, then the Lord showed me my sins from my childhood. I expect he too will shortly espouse the Saviour's cause in baptism.

J. M. PECK, ROCK SPRING, ILL., MARCH 10, 1841.

I am now in the midst of a most interesting revival—at Belleville and this place. Last Saturday I baptized 17 at this place, a majority of whom were children and youth. The work is going on—meetings every evening. There are more converts. I have just conversed with a promising young man, one of the baptized, who believes it his duty to devote himself to the ministry, and wishes to enter immediately upon a course of study.

BELJ. M. HILL, Cor. Sec.

A. B. H. M. Rooms.

INTRUSION IN THE CHURCH OF SCOTLAND.

John Edwards, who had been presented to the parish of Manoch and rejected by the parishioners, and who afterwards claimed ordination at the hands of the Presbytery at Strathgogie, to which the parish belongs, and was refused, has at length, by the aid of the civil court, been ordained. The occasion was one of great excitement, and the parishioners, after making a formal protest, left the church in a body, not one of their number remaining to witness the ceremony.—Bap. Ad.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 2, 1841.

TRIENNIAL CONVENTION.—The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the First Baptist Church in Baltimore, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The following named brethren were appointed delegates from this State, by the Connecticut Baptist Convention held at Essex, in June last.

Rev. Messrs. J. H. Linsley, T. C. Teasdale, A. Parker, J. S. Eaton, A. Bolles, Wm. Denison, D. C. Haynes, J. J. Woolsey, A. Gregory, Geo. Read, N. E. Shailer, J. Paine, F. Hawley, J. B. Ballard, Dea. J. B. Gilbert.

By the following article, which we copy from the Banner and Pioneer, printed at Louisville, Kentucky, it appears that correct sentiments prevail at the South in regard to the meeting of the Convention.

What is said respecting a few "Anti Slavery brethren in the North," we believe to be incorrect. So far as we have been able to ascertain, we believe there will be no difficulty on the part of the delegates from the Northern States. From present appearances, we are inclined to the opinion that the meeting will not only be harmonious, but will also tend to allay the jealousies which have heretofore existed between the brethren of the North and South.

Baptist Triennial Convention.

Many brethren have had, and some have expressed fears that unpleasant things will be said and done at the Convention to be held in April. Ultraism in more forms than one, and from both extremes of the land have given forbodings of a storm.

A few of our Anti-Slavery brethren in the North, seem to have given intimations that they will do what some of that class are always ready to do—bring up this question in some form and agitate it. An opposite class in the extreme South, manifest similar intentions and for opposite purposes. We are confi-

dent, the sober, reflecting portion of the denomination, which include a vast majority both North and South, and West will take the proper view of the subject, and pursue the proper course. The notion of the Triennial or any other Baptist Convention, (other than every single church,) deciding on terms of fellowship and communion, and sending forth decrees and resolutions, is utterly preposterous, on the principles of Baptist Church government. The Triennial Convention, or its Board, has nothing to do with the question of the correct standing of its members in church fellowship. It single object is Foreign Missions, and no business or questions that do not relate specifically to that object, should be introduced or discussed.

We have had correspondence of considerable extent, and find that quite uniformity of views prevail as to the proper course of the convention. The position of the Board as defined in their circular some time since, has relieved many, and we are not a little surprised at the ultra course of the Georgia brethren in their reply, as lately issued.

We are confident their position will not meet with the approbation of the South generally. It cannot be the desire of the Southern churches to provide discussion on the subject of slavery. And if one thing was desirable, the Triennial convention of all other places is the least appropriate.

Before us is a private letter from a distinguished Baptist Minister, born and raised in a Southern State, and who writes from Georgia in reply to enquiries ours; shows that even there a Catholic spirit and correct views prevail. We give an extract:

"Your view of 'letting alone' all subjects in the Triennial Convention, except Foreign Mission matters, agrees with my opinion of what will be best. In fact, since my intercourse with the brethren in the South this winter, I have become satisfied, that that will be the course most acceptable to a large majority of them. F—— is for passing a resolution specifically and exclusively for Foreign Mission objects, therefore it can take no notice of any foreign subjects of excitement of any kind, but welcome the delegates from the North and South, East and West, and regard them as brethren and co-adjutors in the good cause, and urge them to continue yet more energetically to co-operate, &c. The opinion seems to be gaining ground that the Convention should not notice, or take any action on the subject at all."

Our views as freely expressed in our private correspondence is, that if any subject whatever, not strictly Foreign Mission in its bearings, should be brought before the Convention in any form, a resolution should be introduced and sustained to the purport, That every memorial, remonstrance, petition, letter, resolution, motion, and document not pertaining to Foreign Missions, should be laid on the table without debate, as not pertaining to the business of the Convention. This is the position that should be maintained in all our organized religious bodies. Let each one attend to its legitimate and proper business and nothing else, and much time and unnecessary conflict will be saved.

THE MISSIONARY MAGAZINE for April, is received, but too late for us to make any extracts this week. The monthly receipts, which have attracted our attention for some months past in consequence of their being so small, we perceive are larger than those of the preceding month. The amount acknowledged in the present number is something over four thousand dollars. We hope after the meeting of the Convention in Baltimore, and the funds which are now lying dormant are paid in, the Board will be relieved from their embarrassments. In the mean time let our brethren awake to a sense of their duty upon this subject at home. Since the revival commenced in this city three months ago, we believe there has been nothing done for the cause of Foreign Missions. Let the monthly concert next Sabbath evening be well attended, and let us all, in view of the past mercies of the Lord, do what we can for the spread of the Gospel among the heathen.

INCREASE OF BAPTISTS.—The Baptist Advocate says within six weeks, ending the second Lord's day in March, more than three hundred communicants were added to the Baptist churches in the cities of New York and Brooklyn. This is certainly cause for rejoicing. But in Connecticut whose population we believe is only about equal to the two cities above mentioned, there have been added to our churches we should think at least double this number within the last three months. "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

LIGHT SPREADING.—A letter from a friend in Suffolk, dated March 29th, says: "The Congregational minister in this place immersed six persons last Sabbath." We believe the time is fast approaching when all evangelical denominations will view this subject in its true light.

CINCINNATI FORTY YEARS SINCE.—A correspondent complains, May 1801, of women bringing children to church, and neglecting to carry them out when they cry. "Nothing," he remarks, "is more disagreeable, to either speaker or hearer, than the bawling of children, but some persons will hear the sermon, even though it should be at the expense of every other person present. It would be well also, if persons were to leave off hammering on frying-pans, during divine service."

SPRINGFIELD, MASS.—A gentleman from this place informed us a few days since, that the Lord was blessing the church there. Ten persons were baptized Sabbath before last, by Rev. J. W. Eaton, the pastor of the Baptist church.

BLOOMFIELD.—We learn that a very interesting state of things exists in this town. Several cases of conversion have already occurred, and the prospect looks encouraging for a general work of grace. We understand that Elder Gates of Bloomfield, baptized seven candidates at Turkey Hills, a few days since. There is no Baptist church in this place.

MIDDLETOWN.—Eight persons were baptized at Middletown last Sabbath, by brother Haynes. Others are waiting.

MODERN INFIDELITY Considered, with respect to its influence on Society. By ROBERT HALL. Philadelphia: American Baptist Publication and Sunday School Society.

This little book is an 18mo of 86 pages. The scope of the work is to show the mischievous tendency of Modern Infidelity, both in its influence on the principles of morals, and on the formation of individual character. The design of the work is carried out with the skill of a master. But it is sufficient for all purposes to say that Robert Hall is the author, and that this is confessedly one of his best discourses. We most cheerfully recommend the book, though it might seem gratuitous even to say so much as this.

The book is on sale at Robins' & Folger's.

CHARLES L. PORTER is appointed Post Master for Hartford, vice Gideon Welles, removed.

COMMUNICATIONS.

Advice to a Young Convert.

The following letter was written by a gentleman residing in a distant section of the State, to a younger brother in this city, on hearing of his conversion to God. The advice contained in it we consider exceedingly appropriate at the present time, when there are hundreds not only in this city, but in different parts of the State, who have but just commenced the "Christian warfare." Let every young convert treasure up the advice which is here given, and he will find in so doing an abundant reward.

March 22, 1841.

DEAR BROTHER,—Your last letter to me was indeed good news—"glad tidings of great joy." You have reason for gratitude and everlasting praise to the riches of divine grace, if God has, as we trust, visited you in mercy—taken your feet from "the horrible pit and the miry clay," set you upon the rock, established your goings, and put a new song in your mouth. To His name be all the praise, "who alone doeth wondrous things." I am glad to hear that you have followed your Saviour in baptism, and owned Him before the world; and I hope you still find yourself enjoying the light of His countenance. Having thus made a public profession of your attachment to the cause of Christ, and connected yourself with His visible church, let me give you a little advice. You have but just commenced the Christian race—remember you have it yet to run; you have only begun the warfare—do not let him that girdeth on the harness, boast himself as he that putteth it off. Do not for a moment suppose that the life of a Christian is a warfare merely in name. Depend upon it you will find your foes real, numerous, and subtle.

"In the world a thousand snares
Lie to take us unawares;
Satan, with malicious art,
Watcheth each unguarded heart."

And at the very setting out in the way, you will need much caution. Now, then, resolve at once to be a decided Christian—a whole Christian. Be a Christian always and everywhere. Take a firm stand, and never be ashamed of your religion. You will meet with a thousand temptations to compromise with the world, and you will find the necessity of a great deal of watchfulness and decision, to maintain your ground. Therefore, be careful and resist the very first approaches of such temptations. It will not do for the Christian to "meet the world half way," as the adversary will often be tempting you to do. Such ideas, however, are all deception;—the world never comes up half way. However much the Christian may come down, he will find the world just where it ever was—therefore keep your ground on the Rock of Ages; let your cause be right on-ward in the "highway of holiness," and you are safe.

Be regular and uniform in your devotions. Never forsake the mercy seat, not for a single day, on any pretence whatever. Whatever else you lack time for, be sure and take time to pray. You may as easily live your natural life without breathing, as your Christian life without praying. If the ardor of your first love should abate, (as doubtless it will, although its strength may last,) probably some pretext will very soon suggest itself for neglecting your seasons of prayer, (merely for once, perhaps,) but do not listen to any such suggestion. Whatever else you do, or neglect to do, pray regularly, as nearly at stated seasons as possible, and especially morning and evening as regularly as day and night return.

Be diligent in the study of the Bible. As prayer is the Christian's breath, so the word of God is his food,—indeed Job said, "I have esteemed the words of his mouth more than my necessary food." "Search the Scriptures,"—which implies more than merely to read them. Study the word of life attentively, and let it be well digested, by careful meditation, and prayer for God's blessing. Endeavor to "set your heart unto all the words" you read, that the truth may not only be as a "lamp to your feet," shedding a light along your outward path, but that it may shine within, enlightening your mind, and regulating your thoughts and affections.

Be established. Have your mind well settled in the truth, and do not suffer yourself to be unsettled by every wandering doubt which may be suggested. Bunyan, in his "Holy War," very aptly makes one detachment of the army of "Diabolus" a formidable company of Doubters. There are already too many doubting Christians in the church—do not be one of them. Say with the Psalmist, "O God, my heart is fixed,"—for it is very certain that a wavering, unsteady, double-minded professor of religion never can be really happy—"the consolations of God" will always be "small" with him. If doubts at any time arise, either in respect to the truth itself, or your own condition, go directly to God with them. There can be no better way to dispose of doubts, than to lay them before Him who knows all things, and who is without variableness or shadow of turning.

Be constant in your attendance at the meetings of the church, and shun no duty which seems to devolve upon you, either through fear of man, or from any reluctance arising from the state of your own feelings. Especially let your place in the house of God always be filled on the Sabbath, unless unavoidably prevented. Let your object be, not merely to hear a good sermon, but to worship God, and always go praying for His presence and blessing. Treasure up all you hear—give it a place in your heart—and thus strive to "grow in grace, and in the knowledge of your Lord and Saviour Jesus Christ." "Be steadfast, unmovable, always abounding in the work of the Lord."

I give you these brief hints because I know something of the dangers to which you are exposed, and because I am anxious, on your own account, and for the sake of those with whom you are connected, that you should be a living, growing, useful Christian; and in order to this, which you will find so necessary to your own happiness in life, in death, and in eternity, it is all-important that you set out right.—But go not in your own strength, for that is all weakness. "Set the Lord always before you,"—wait upon him continually—be not weary in well-doing—let your course be onward and upward—and "may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that you have suffered awhile, make you perfect, stablish, strengthen, settle you," and finally, "give you an inheritance among them that are sanctified."

For the Secretary.

THOUGHTS ON MATT. XVIII. 15, 16, 17.

I do not understand this passage to be a direction to the church in relation to her discipline, but a command to an aggrieved brother, pointing out his duty towards an offender.

The church are under obligation to see that the commands of Jesus Christ are obeyed. Hence if the offender brother reports his grievance and does not comply with this rule, the church should discipline for the neglect, or disobeying Christ's command. If he does not report it, the church can take no cognizance of it, being ignorant of the fact.

The church, however, if she knows that one member has injured another, must discipline the trespasser as guilty of immorality; but in no case act the part of an arbitrator to reconcile brethren at variance. Individuals may properly attempt reconciliation, but not by appointment of the church. The church should maintain her dignity, and say to all, "Here are the commands of the Master, obey them, or expect our censure." The directions are all given to the aggrieved, and are addressed to him in the singular number; hence the one or two called upon in the second step of labor, and the church in the third, are only assistants of the aggrieved, and witnesses that all necessary measures have been taken to get satisfaction, before the final conclusion to treat the offender as a heathen man and a publican; that is, withdraw fellowship, and sue him at the law.—Therefore, as neither the brethren called, nor the church are to act as arbitrators, neither of them during this process are called upon to investigate the charges. Still, if convinced that the accuser is wrong, they may as individuals advise him to cease; and so also with the offender. Still, however strong may be their conviction that the accuser is in fault, if he persists contrary to their advice, they are under obligation to assist him, leaving him to receive his punishment afterwards.

The command supposes a real trespass; and that the accuser has been injured in person, reputation, or property. If a matter of trade, and the claim is disputed, and the case be such as may properly be left to arbitration, the accuser in his first step may properly demand or ask this. If the accused yields, he hears the offender; if he refuses, take one or two more, &c., still urging the same demand, that is, reference to arbitrators. In all cases the accuser should distinctly state his grievance, and demand satisfaction. All steps of labor should be done in a Christian spirit, and with prayer.

When labor is prosecuted to the end, and the church have two members, one of whom is considered and treated by another as a heathen man and a publican, the church are then under obligation fully to investigate and discipline the accused for abusing his brother, or the accuser for bringing forward and prosecuting a false charge.

For the Christian Secretary.

MR. EDITOR:—In a letter from Mr. Love, Missionary in Corfu, (Greece), dated Nov. 14th, 1840, after stating the prospects respecting the recovery of his health and manifesting a great desire to be spared a little longer in the Mission, he has this heart-cutting sentence: "I come now to the burden of my soul. Fathers and brethren, pardon me in the few words I am able to speak. I call you this day to record, that if this mission fail, I wash my hands in innocency. I have said what I could. O God! have mercy on me, that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and disobeying the last command of their risen Lord! Have mercy on the churches—satisfied themselves with the bread of life and withholding it from the famishing!" Who can read this appeal and recollect the curse pronounced by the angel of the Lord upon Meroz, "because they came not to the help of the Lord against the mighty," and yet withhold from the treasury of the Lord that which should be cast in to sustain this and all our other missionary stations. Let the pastors of the churches put their hand to the work that they may be able to say with their brethren, they have done what they could.

A FRIEND TO MISSIONS.

For the Christian Secretary.

MR. EDITOR:—While reading in the Secretary of Feb. 26th, "The troubles of a Singing Choir," I was forcibly convinced that many who profess to be the children of God, do lamentably neglect to search the Scriptures for a rule to guide them in their duty. And as stated by your correspondent "L. B. S." in the same paper, "For not paying strict attention to the Scriptures, many false views and practices have crept into the church." If Christians will take the word of God for a rule of duty in all things, our singing choirs will be more anxious to "sing with the Spirit and the understanding," and have less time to dispute and comment on forms and fashions, about what they call "Praising God." Nor would the pastors' wife be obliged to do the duties which belong to other female members of her church. Neither would "Sensitiveness" return home bruised from meeting with his brethren professedly to worship God and do good, because his brethren did not worship him. But each one would strive to be in his place—pastors and people, singers and all, united striving to do the will of God.

A READER OF THE SECRETARY.

SELECTED SUMMARY.

STEAM FIRE ENGINE.—An engine for extinguishing fires, worked by steam, was yesterday made trial of in the Park, immediately outside the City Hall. Its superiority over the ordinary engines, was very manifest, as respects the quantity of water it cast forth, and the height to which it forced it. The chief, if not only objection to it seems to be, the time taken to get up steam, which most necessarily prevents its operation on a fire so speedily as the engines worked by hand.—*Journal of Com.*

From Florida.

ST. AUGUSTINE, March 22.

From the West we learn that 60 more Indians have positively come in at Fort Fanning, and been sent down to Tampa, and also that Gen. Armstrong had actually made a shipment to the West. This is very encouraging, but we must wait awhile before we can exult much in our prospects.

There is an uncommon proportion of women and children among those who have surrendered, and the whole number is but a fairing to what are in the woods. With all our boasting, we have not yet found out all their haunts, nor do we yet know what will be the effect of money and negotiations upon the larger parties.

In exploring the Everglades, Col. Harney made some geographical discoveries, and lately he has added something to our stock of knowledge in Natural History, by killing behind Key West, two of the animals heretofore considered fabulous among us, called "Man-lies." From what I can learn it is a sort of Sea Cow, or something between a porpoise and a Seal, about 15 feet long, with head like a cow, and two small flippers—near weight about 2500 pounds—cannot leave the water—feeds on the grass of the margin, and propels itself forward by a broad tail.—*Charleston Post.* March 25.

From the New York Express of March 26.

MEETING OF MISSIONARIES.

An interesting meeting of the Board of Foreign Missions was held Wednesday evening at the Broadway Tabernacle. There were three of the Foreign Missionaries present: the Rev. Mr. Meigs from Ceylon—the Rev. Mr. Bingham from the Sandwich Islands—and Dr. Grant from the Nestorians. Interesting addresses were made by each of these devoted Ministers of the Cross in reference to the peculiar state of things at their different stations. Mr. Bingham exhibited a Bible in the Sandwich Island language, manufactured by the natives themselves. He read from this volume parts of the fifth chapter of Matthew. The native language struck every one as being sweet, musical and expressive. It abounds in those vowel sounds which give great harmony to the ten lost tribes of Israel, and that they and the Gospel preached to them by Thomas, Bartholomew, James, and others. Dr. Grant made a farewell address to his friends last night, touching and eloquent. He returns to the Nestorians, and intends to devote the remainder of his life to their welfare.

Dr. Grant exhibited a manuscript Bible upon parchment. It was written more than seven hundred years since by the Nestorians in the Syriac language, and the work is executed in great perfection. Dr. Grant made an eloquent address to a numerous and intelligent audience, in which he expressed his well-satisfied convictions that the Nestorians are the remnant of the ten lost tribes of Israel, and that they and the Gospel preached to them by Thomas, Bartholomew, James, and others. Dr. Grant made a farewell address to his friends last night, touching and eloquent. He returns to the Nestorians, and intends to devote the remainder of his life to their welfare.

A GOOD MAN IS FALLEN IN ISRAEL.—Never we believe have a death occurred in this town, where the universal voice of the community, would more deeply and feelingly accord in the expression of condolence, than in the case of the beloved, respected and venerated Rev. Jabez Hamlin. Modest and unobtrusive in his piety, yet, ever, we believe, prompt and ready to respond to the calls of duty, he was extensively known in this region. We are not aware that any ever knew who did not respect him, or that any Christian of any sect knew without loving him. Ardent and honestly attached to his own denomination, in which he had ministered for forty years, he evidently loved Christ more, and rejoiced in beholding the image of his Saviour in whatever community.—*The death of such a man is a public calamity.*—*Elyria (O.) Atlas.*

COFFEE.—It is said of this important article of commerce, that the amount raised has increased considerably of late years, and that the growth now actually exceeds the consumption by some 25,000 tons. The amount consumed in Europe and America, is estimated as follows:

Holland and Netherlands	42,500 tons
Germany and North of Europe	32,000 "
France and South of do.	35,000 "
Great Britain and Ireland	10,000 "
America	22,000 "
Total consumption	140,000 tons.

—*Boston Journal.*

DRAGNET IN MISSOURI.—The Lexington (Mo.) Express, of the 23rd Feb., says: "There has not been a drop of rain during this whole winter, and only about four inches of snow, altogether. Our streets and roads are dry and in fine order. To take the season through, we never observed a milder or more delightful one, even in the Old Dominion."

HOW TO INSTRUCT.—Pour in knowledge gently. Plato observed, that the minds of children were like bottles with very narrow mouths; if you attempted to fill them too rapidly, much knowledge was wasted, and little received; whereas, with a small stream, they were easily filled;—Those who would make young children prodigies, act as wisely as they who would pour a pail of water into a pint measure.

TEA.—The Farmer's Monthly Visitor for Feb. contains a communication from Shadrach Cate, of London, N. H. in which he recommends a substitute for tea, in a plant of natural growth in New England. This plant, it is said, was held in great estimation by the Indians, on account of its healing qualities—and was called side weed. But Mr. Cate gives it the name of fresh tea. It grows on dry, sandy soil, newly cleared, and sometimes in the woods. A small, round stalk rises from one to two feet high—the leaves grow at joints round the stalk, four or five at a joint. The flower is small and yellow, projected from the stalk by a fine stem above the leaf. It projects in the latter part of June, and is then fit to pick. Mr. Cate says he has used this tea for more than ten years in his family, and believes it to be a good and wholesome tea.

A very melancholy occurrence took place recently at Margaret's Bay, L. C. Mrs. Holland, wife of Thomas Holland, Esq., and their three children, were unfortunately drowned; the children were amusing themselves on the ice, in front of the house, when it gave way. Mrs. Holland heard their screams, went to their assistance, and fell in.—Mr. Holland hastened to the assistance of them all—and he also fell in, but with much difficulty escaped a similar fate.—*Montreal Gaz.*

A SINGULAR DIVORCE CASE.—There is now before the Senate, an application for divorce, the circumstances of which are these: During the autumn of 1838, a daughter of a citizen in Stephentown, Rensselaer co., aged 13 years, attended the common school of the district in which she resided, and on her way, was accustomed to call at a neighbor's house. The mistress of this house, seems to have been an infatuated match-maker, and she so filled the simple girl's mind with notions of matrimony, having reference to a particular young man of her acquaintance, as to prepare her to take that important step at the first convenient opportunity. At a time when the father and mother of the girl were absent nearly a day, the husband of the officious match-maker, and others, persuaded their victim (though not without much hesitation on her part) to ride to a clergyman's in the vicinity, and be married to the young man—who it would seem, from the statements before the Senate, had played but a secondary part in the affair.

Resulting from these proceedings, was the indictment of the conspirators, and the sentence of the husband to the State prison. Meanwhile, the wife is such, in the eyes of the law; although the punishment of the husband pronounces her still under the control of her parents. To put an end to this double and incompatible relation legislative action seems to be necessary. A bill for that purpose, was reported by Mr. Strong, from the judiciary committee.—*Albany Argus.*

NARROW ESCAPE.—On Saturday the prisoners in the New Bedford Jail had a very narrow escape from suffocation. The pipe of one of the stoves having separated, the gas produced by the coal fire escaped into the apartments in such quantities, that when the circumstance was discovered, twenty-five or thirty of the prisoners had become insensible. Medical aid was immediately called, and after a good deal of difficulty, they were all resuscitated.

SINGULAR ROBBERY.—On the 16th ult., a gentleman residing at Covington, Ky., being in Cincinnati, went to the river, and called for a ferry boat to take him across. Two men approached in a skiff—he got in, and after arriving in the middle of the river they turned down stream—robbed him of his watch, money, &c., and landed him on the same side from which he started, about five miles below.

MOSES AND ANTIQUITY CONSISTENT.—In the last century, the books of Moses were often attacked, and their authenticity impugned, because they mention the existence of vineyards, grapes, and consequently of wine, in Egypt, for Herodotus expressly declares there were no vineyards in Egypt, and Plutarch avers that the natives of that country ascribed wine as being the blood of those who rebelled against the gods. This authority appeared conclusive, not merely to the sceptics who impugned the veracity of the Pentateuch, but even to the learned Michaelis, who concluded that the use of wine was enjoined in the sacrifice for the purpose of making a broad distinction between the religious usages of the Israelites and of the Egyptians. The monuments opened by modern research have decided the controversy in favor of the Jewish Legislator. In the subterranean vaults at Elithyria, every part of the processes connected with the dressing and tending of the vine is faithfully delineated; the trellises on which the vines were trained, the care with which they were watered, the collection of the fruit, the treading of the wine-press, and the stowing of the wine in amphorae, or vases, are there painted to the life, and additional process of extracting the juice from the grape are represented, which seem to have been peculiar to the Egyptian people. Mr. Jomard adds, that the remains of amphorae, or wine vessels, have been found in the ruins of old Egyptian cities, which are still encrusted with the tar deposited by the wine. It is necessary to account for the error into which Herodotus has fallen; he wrote long after Egypt had been destroyed by the civil wars, and then subdued by the Persians, calamities quite sufficient to account for the disappearance of such highly artificial cultivation, as that of the vine must have been in Egypt. His statement is most probably correct, if it be limited to the period when Herodotus wrote, and thus viewed, it becomes important evidence for the superior antiquity both of the Bible and the Egyptian monuments.—*Taylor's Natural History of Sicily.*

The city of Paris has at length succeeded in procuring water from an Artesian well, which has for several years been in progress at Grenelle, at an expense of 160,000 francs. The boring instrument, after having reached the enormous depth of 560 metres, (1837 English feet,) reached the water, which immediately sprang up in abundance to the top of the bore. This operation resolved a highly interesting geological problem, and proves that a body of water exists under the green chalk strata which forms the bed of the Seine at Paris.

FEMALE PHYSICIANS.—The New York papers contain some startling accounts of the practices of Female Physicians in that city, which have been made the subject of examinations before the Police. The details are chiefly of a character unfit for newspaper publication. One of the cases mentioned will probably involve the death of a patient, and ought to end in the hanging of the Female, who lives by ministering the most odious of all vices.

CAUSES OF DEATH AMONG WOMEN.—The highest mortality of English women by consumption may be ascribed partly to the indoor life they lead, and partly to the compression, preventing the expansion of the chest by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposits tuberculous matter with a fatal, unnatural facility.—21,000 English women died in one year of this incurable malady. Will not this impressive fact induce persons of rank and influence to set their countrywomen right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable malady in the frame? Girls have no more need of artificial bones and bandages than boys.—*English Register General's Report.*

HEAVY DAMAGES.—A Ebel suit, Nash vs. Benedict, was tried in the Circuit Court, New York, on Tuesday, in which the plaintiff, a Police Marshal, recovered \$1500 damages and costs. The alleged libel was published in the "Anti-Slavery Almanac," charging the plaintiff and others with being kidnappers; asserting that they had on a Sunday in November, 1836, stolen a colored man away from his family in that city, and hurried him into slavery.—*Boston Transcript.*

CONVICTION OF ROBINSON.—In the case of Peter Robinson, tried at New Brunswick for the murder of Abraham Suydam, Esq., the Jury, after a short absence, brought in a verdict of Murder in the first degree.

During the rendition of the verdict, says a correspondent of the Newark Advertiser, the prisoner appeared sullen and morose—he was corpulent—and while going out of Court, the Sheriff asked him how he felt, and he answered, "oh, I feel as nice as ever."

The Chief Justice directed him to be brought into Court, to-morrow morning at 11 o'clock, to receive his sentence. I understand he has made confessions which will startle, not only those who have feeling minds, but even those who are already hardened in crime.—*Journal of Commerce, March 26.*

LATER FROM BUENOS AYRES.—By Capt. Baxter, of the barque Arctura, we have received Buenos Ayres accounts to the 23d of January. The country was in a very unsettled state. The Governor of the Banda Oriental had raised about 8000 troops to protect his province from Governor Rosas. They were pressing for the army all the men they could find in both provinces. Produce of all kinds was very scarce and high.

Two signal triumphs have been obtained over different divisions of the remnants of the forces of Lavalle and those of La Madrid and Brizuela.—*Journal of Com.*

MARYLAND.—The Governor of this State has ordered special elections for members of Congress, in anticipation of the Extra Session.

The Louisville Journal says, that so far as it can learn, Sunday mails have been abolished throughout the whole West.

Two negro girls were arrested in Philadelphia last week for attempting to kill a German, who had five dollars in his pocket. They had cut and bruised the man most shockingly.

A young man tried in Middletown, Ct., last week, for an assault upon his father with intent to kill, was found guilty, and sentenced to twenty years imprisonment.

We learn from the Worcester (Mass.) Argus, that the selectmen of that town have resolved, officially, that the public good does not require spirituous liquors to be sold in that town.

The afternoon train of Passenger Cars now leave here at 5 o'clock.

COLD AT BUFFALO.—Tuesday night, the 16th inst., was decidedly the coldest of the season, and on the morning of the 18th, at six o'clock, the thermometer was lower than at any previous morning during the past winter.

By the Caledonia, we learn that four millions six hundred thousands have now taken the Temperance pledge in Ireland.

MARRIED.

In this city, 24th ult., by the Rev. Mr. Burgess, John P. Haven, Esq., of the city of New York, to Miss Emily Dwyer, of this city.

At New Haven, 28th ult., by Rev. T. C. Tensdale, Mr. Walter T. Chapman, of New York city, to Miss Joanna C. Taber, of Norwich, Conn.

At Middletown, 22d ult., by Rev. Francis Hodgson, Mr. Abraham Couch, to Mrs. Hannah Newell, both of Middletown.

At Colechester, Mr. Benjamin F. Dean, President of the Musical Society of Bacon Academy, to Miss Sarah T. Rogers.

At Springfield, 13th ult., by Rev. Dr. Osgood, William Shaw, Esq., editor of the Springfield Gazette, to Miss Hannah, daughter of Joel Miller, Esq., of Springfield.

At Williamstown, on the 22d ult., by the Rev. J. B. Guthrie, Mr. Seymour Scott, of Lebanon, to Miss Mary Ried, of Mansfield.

At Suffield, on the 25th ult., by the Rev. N. A. Reid, Wylis Ford, of Salisbury, and Miss Mahala Austin, of this town.

DIED.

In this city, on the 21st ult., Mr. Edwin Spencer, aged 34.

In this city, on the 29th ult., Irene Charlotte, daughter of Francis and Charlotte Birge, aged 2 years and 5 months. In Meriden, on the 27th ult., Mr. Ambrose Williams, aged 36 years.

In Wilkesbarre, Pa., March 3d, Sarah, daughter of Asher Miner, Esq., aged 31; on the 13th, Asher Miner, Esq., aged 64. He was a native of Norwich, Ct., and acquired a knowledge of the printing business under Col. Green. He emigrated to Wyoming in 1839, and was the editor of a newspaper successively in the towns of Wilkesbarre, Doylestown, and Westchester, and wherever known was highly respected.

At Suffield, on the 29th ult., Mrs. Phoebe Phelps, widow of Capt. Seth Phelps, and daughter of the late Rev. John Hastings, aged 72—a member of the first Baptist church in Suffield. She has long been a believer in the merits of a Saviour's blood, which belief she found to support her in her last moments. "Blessed are the dead that die in the Lord."

—*Com.*

In Suffield, on the 11th ult., Edward Dwight, aged 11 months and 11 days, son of Rev. Dwight Lives.

Father! though the bed we cherished
Thou hast caused to drop and die;
Though fond hopes have quickly perished,
Yet we raise no mourning sigh.

Edward! peaceful are thy slumbers,
Not upon the cradle bed,
But amidst the silent numbers,
In the dwelling of the dead.

Lovely babe, though not reclining
On thy mother's bosom now,
Yet glad seraphs are entwining
Faded garlands round thy brow.

Then from Heaven we would not call thee.
Though possessed of sweetest charms,
Since no sorrows can befall thee,
Resting in the Saviour's arms.

He who gave this opening flower,
Far too bright for earth's dark gloom,
Now hath borne it to His bowyer,
Where it shall immortal bloom.

S. D. P.

Receipts for the week ending March 31.

Thaddeus Sikes, 150; L. L. Sikes, 150; J. B. King, 150; I. Baldwin, 200; E. Beckwith, 600; Aaron Phelps, 400; Mrs. Lucy Goff, 200; Z. Parmelee, 200; James Kendall, 200; Luther Sprague, 200; William Herrington, 200; Horace Kendall, 150; Henry P. Kent, 150; Henry Fuller, 150; Geo. Mitchell, Esq., 1500; A. Collins, 100; Rev. M. Bachelor, 200.

A CARD.—I would acknowledge with gratitude, and appreciate with thankfulness, the late social and benevolent visit from the church and Society, with whom I stand connected in Canton. The presence and presents from so many friends was indeed cheering.

Nor can I in justice to my feelings, withhold a tribute of thanks from our Congregational friends, who were equally liberal in their donations, and familiar in the entertainment. An excellent spirit appeared to pervade the whole circle, and has left a grateful impression on my mind.

GEORGE B. ATWELL,

Canton, March 28th, 1841.

FASHIONABLE MILLINERY STORE, No. 230 Main Street, Hartford.

THE subscriber will keep constantly on hand a large assortment of rich and fashionable

MILLINERY GOODS, of every description, usually found in such an establishment, which will be sold at very low prices, either at wholesale or retail.

Goods will be made up to order in the most fashionable style and satisfactory manner.

Also, here can be found at all times, a large assortment of Florence, Tuscan, and Leghorn HATS, at extremely low prices. A great variety of Spring and Summer Suits, Hats, and Ladies' Dress Caps, will be kept constantly on hand; together with a great variety of Fancy Goods, Shell, Horn, and Ivory Combs, French hair work, Willow, Travelling and Work Baskets, &c. The latest fashions regularly received.

The subscriber has engaged twelve first rate milliners and dress makers, who have had long experience at the business in this city, and he can confidently say that all work left at his store will be done in a satisfactory manner, or no pay will be exacted. Special pains will be taken in altering over.

Bleaching and pressing Tuscan and Leghorn Hats, by experienced workmen. AARON CLAPP.

Hartford, April 2, 1841.

FOR SALE.

A convenient two story painted dwelling house, a barn, a shop, and fourteen acres of land, pleasantly situated on Suffield Main street, about half a mile north of the Conn. Literary Institution. The above is a good stand for a mechanic, for taking boarders, or for any gentleman who wishes to educate his sons at the Institution. Price \$2000. Terms of payment made easy, and possession given this spring.

ALSO, an ordinary house, good barn, and shop, with six acres of superior land, a short distance from the above. Price \$1000. Purchasers are requested to call and examine for themselves. T. J. BESTOR.

Suffield, March 23, 1841.

A Court of Probate holden at Bristol, within and for the District of Bristol, on the 20th day of March, A. D. 1841.—Present,

TRACY PECK, Esq. Judge.

ON motion of Avery Atkins, executor of the last will and testament of Theophilus Coffey, late of Bristol, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Executor, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on the public sign-post in said town of Bristol. Certified Court Record.

3 TRACY PECK, Judge.

Cabinet Furniture, Chairs, &c.

THE subscribers having taken the old stand of Messrs. RUBIN & WINSLOW, near the Stone Bridge, under the Arch Sign, would respectfully inform their friends and the public that they are now prepared to execute any orders in their line with faithfulness and despatch, and that they have now on hand a good assortment of CHAIRS and CABINET FURNITURE, made

POETRY.

From the New Haven Palladium.
Life in New Orleans.

In the late ravages of the yellow fever in that city, the following incident occurred. The attention of a physician in his frequent rides, was particularly attracted by a humble situation, where a young family resided, consisting of a man, his wife, and a small child—he was led to notice them, from the appearance of happiness and contentment that was manifest—being often together before the house, in health and beauty, enjoying their precarious existence. At length he "missed them from the accustomed place"—after two days he became anxious for them, and stopped and called at the door, but received no answer—he then pushed open the door, and with horror beheld them both lifeless, and the poor infant by its dead mother, vainly trying to draw the sustaining fluid from her breast.

It looked the same, that cottage fair,
Half hid by creeping flowers,
Its usual calm of peace seem'd there,
Its shade for sultry hours.

The stranger that had often seen
Its inmates fair and gay,
With their young infant placed between,
Upon the porch at play—

Half pained, and wondered what should call
The lovely group away.
For then he heard no footsteps fall,
No voice or tuneful lay.

Again he came—the door was closed—
He turned the latch aside,
Dread sight—in death they both repos'd,
Their babe still by their side—

Clasping its little arms around
Its mother's marble breast,
Seeking in vain where once it found
Its nourishment and rest.

If this is life, in Southern climes,
Where bright the sun-set glows,
O give me life, where polar shines
His beams on Northern snows.

C. S. M.

MISCELLANEOUS.

Dr. Doddridge's Dream.

Dr. Doddridge was on terms of intimate friendship with Dr. Samuel Clark, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night," his ideas were shaped into the following beautiful form:—He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant, he was sensible that he had exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was naught to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied, and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length, the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted athwart their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest.—Gazing upon its splendor he replied, that while on earth, he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those that love him, but, notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and a cluster of grapes, and then said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass that angels, though unseen, had ever been his familiar attendants, and sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness.—Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of good-

ness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down completely overcome by his majestic presence. His lord gently raised him from the ground, and taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk, presented it to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished, perfect love had now cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is the reward." Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impression of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

CHILDREN'S CORNER.

From the S. S. Treasury.

The Orphan's Friend.

Many, while in this vale of tears, are by the hand of God, deprived of the home of their youth. The tender ties that bind the hearts of families together, are often sundered by death, and the bereaved ones are ready to exclaim, "Alas! I am left alone. Why hath the Lord done this? It is against me." Some lend a listening ear to the warning, "Be ye also ready;" and cry, in the language of the Psalmist, "Before I was afflicted I went astray, but now I have kept thy word."

Doubtless many members of our Sabbath schools have no father's hand to sustain them; no mother's eye to watch over them; no kind voice to counsel them;—for those loved ones lie low beneath the sod. Such children need our sympathy and watchful care. Exposed to the allurements and temptations of the world, they too often fall victims to its destructive vices.

Tell them of a Saviour's dying love, of a heavenly Father, who has promised to watch over the works of his hand, and you bring them to realize that there is a better home, far above the heavens, where not a tear shall fall, where separation will no more be felt. Yes, orphan, look above, and you will find a Father, a "friend who sticketh closer than a brother." Yes! He, who knows the thoughts and wishes of thy bosom, "when thy father and mother forsake thee, will take thee up." It is the promise of the great and good God, to those who on earth have by his dark and sometimes bitter providence, been deprived of a parent's watchful care. And can his promises fail? Ah, no—for the word "has gone out of his mouth" and will be accomplished in the happiness of his afflicted children.

To whom can the orphan go, but unto Christ? To no one—for none but Christ is the "sinner's friend." Then give your heart to him, and let the affections of your soul be centered in him, and he will surely verify his promise, that he will be the Father of the fatherless, and the orphan's guide.

BENEFIT OF OBSERVING THE SABBATH.—One day, in the very early stages of my childhood, my father gave me a little ball covered with leather, such as boys usually play with. Saturday morning, while playing with it at school, it was accidentally thrown over the fence and lost. We searched for it a long time in vain. The loss to me was about as severe as it would be for a man to part with half his fortune. I went home and unbosomed my grief to my mother. She endeavored to console me, but with what effect I cannot now remember. The next day was the Sabbath. I passed the day with more than ordinary propriety. My customary Sabbath hymn was perfectly committed. Seated in my little chair by the fire, I passed a quiet and happy day in reading, and the various duties appropriate to holy time. My conduct was such as to draw expressions of approbation from my parents, as with a peaceful heart, I bade them good night and retired to rest. The next day as usual I went to school. The lost ball occupied my mind as I walked along.—Upon climbing over the fence into the field where I had so long and so fruitlessly searched on the preceding Saturday, almost the first object upon which my eye fell, was the ball partially concealed by a stone. Child as I was, my joy was very great. At noon I ran hastily home to inform my mother, knowing that she would rejoice with me over my recovered treasure. After sympathizing with me in my childish happiness, she remarked that Sir Matthew Hale had said that he never passed the Sabbath well, without being prospered the succeeding week. "You remember, my son," she continued, "that you were a good boy yesterday. This shows you that if you would be happy and prosperous, you must remember the Sabbath day, and keep it holy."—Whether this remark be unexceptionably true, it is not in place now to inquire. That it generally is true, but few will doubt. But the remark in the connection in which it was made, produced an impression upon my mind which will never be effaced. All the other events of that early period have long since perished from my memory, but this remains fresh and prominent. Often has it led me to the scrupulous observance of the Sabbath; even to the present day I can distinctly perceive its influence.—*Mother at Home*

THE BEST IS LEFT.—"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! I have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep, and eat, and di-

gest, and drink: I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all which God delights; that is, in virtue and wisdom, in the whole creation, and in God himself."

SWEDENBORGIAN.—The officers of the "Middle Convention of Receivers of the doctrine of the New Jerusalem in the United States," have issued a Circular to Christians of all denominations, asking every one "who believes in the possibility of revelation in these latter days," "to go one step further, and bring himself to believe that possibly Swedenborg may have been commissioned to write what he has written. They state that the probable number of that sect in the United States at present is about 4000. They have three magazines for the dissemination of these principles, one at Boston, one in Philadelphia, and one in Cincinnati. The number of their ordained and licensed ministers is thirty-eight.—*Cross & Journal*.

FIVE THINGS TO BE AVOIDED, when called upon to preach in strange churches.

1. Do not choose texts which appear odd, the choice of which vanity may be supposed to dictate.
2. Nor a text of censure; this is assuming.
3. Nor a text leading to curious or knotty questions: then it would be said you preached yourself.
4. Do not aim to eclipse the minister of the place by an extraordinary display of talent: this is unkind. But
5. Choose a text of an extraordinary edifying nature, connecting doctrine and practice together, still not a doctrine in respect to which there may be at that time much division among the people: this, I think, does not belong to a stranger. Deliver the discourse with urbanity and Christian feeling; you will then be welcome a second time.—*Dr. Doddridge*.

TOUCHING APPEAL.—The proprietors of Hollis Street Meeting house, Boston, have called an *ex parte* council to examine their charges against their minister, Rev. Mr. Pierpont. Mr. P. appeared by invitation, and in an ingenious argument he addressed the Moderator as follows:—*N. H. Bap. Register*.

Sir, as a minister of Jesus Christ, a brother somewhat older than yourself, I warn you; I warn you against this. Either these men, my accusers, have deeply wronged me, or I have wronged them, and my own soul. One of those white haired men, one who had been in daily attendance here, and whose name you see, Sir, is upon these accusations, I profoundly pity. I forgive him the wrong he has done me, even before he asks me. His spirit went not with his hand when he signed this paper; nor is it now, where he has left his name. In the infirmity brought upon him by years and years, he has yielded to influences which his cares and years have not left the strength to resist. May God forgive him, as I do; and as I will the rest of my accusers when they turn again and say "we repent." Till then, Mr. Moderator, I warn you to beware how you do a brother wrong, for the sake of making peace. "There is no peace saith our God, to the wicked;" and, Sir, if you throw yourself between the arrows of the Almighty, and their aim, they are swift enough, and sharp enough, to strike through you, to reach it. God is just; and justice will be done to my name, upon the very records where my enemies have now thrown upon it a blot. I may not live to see it, Mr. Moderator, nor you. I have children, though. One son I see in this thronged hall. I will enjoy it upon him; nay, I do enjoy it upon you, my son; here, in this temple of justice; here in the presence of the assembled churches of Jesus Christ, for whose ministry you are preparing yourself; here do I in the name of Jesus Christ, enjoin it upon you; nay, I do adjure you by the Most High God, that if justice is not done to my name upon those records while I live, you give your own spirit no rest, when I am dead, until it is.

A Court of Probate holden at Suffield, within and for the District of Suffield, on the 5th day of March, A. D. 1841.

Present, LUTHER LOOMIS, Esq. Judge.
On motion of the Administrator on the estate of *Almon Remington*, late of Suffield, within said district, deceased, this Court doth appoint the 23d day of March instant, at 2 o'clock, p. m. at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said court, at said time and place, to be heard therein, by posting said order of notice on a public signpost in said town of Suffield nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford. Certified from Record.

LUTHER LOOMIS, Judge.

Dry Goods at Cost.

THE Subscriber wishing to reduce his stock, now offers to sell from his large and extensive assortment of Staple and Fancy Dry Goods at cost, for the coming six weeks.

He will merely say to people in the country, and all purchasers of Dry Goods, that they can here find bargains if they never found them before in Hartford, for a few weeks at least. "A word to the wise." &c. Please call and see.

A. F. ALPHESS, No. 236 Main st.

Feb. 19.

DENTIST

W. S. CRANE,

Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parmley, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

Select Hymns.

A new and beautiful edition of this very excellent work, admirably adapted for use in Conference and Prayer meetings, is just published by the subscribers, and for sale at their Bookstore No. 100 Main street. **ROBINS & FOLGER.** Hartford, Feb. 19, 1841.

BOARDERS can find good accommodations, with pleasant lodgings, a few rods northeast of the Railroad Depot. Apply at No. 3 Wells' street. Hartford, Jan. 22, 1841.

JUST received, and for sale by **ROBINS & FOLGER.** The Almanac & Baptist Register for 1841.

Persons wishing to become subscribers to the *Mothers' Journal* for the current year, will please forward their names with the amount of their subscription, post paid, to R. & F. The numbers for this year will be delivered at their Store in Hartford.

COPARTNERSHIP.

TWEEDY & BARROWS having associated with them, **H. HASTINGS**, of the firm of H. Hastings & Co., are prepared to transact the Wholesale and Retail Staple and Fancy DRY GOODS business on the most reasonable terms. They particularly invite all our old customers, together with as many new ones as wish to purchase Dry Goods in this city, to call at 262 Main street, where they will find the greatest variety of Staple and Fancy Dry Goods ever offered in this State, and we pledge ourselves to sell as low, either at Wholesale or retail, as any other Store whatever;—there will be no mistake about it. Call and see. Don't mistake the place—No. 263 Main street. The business will be conducted under the name and firm of **BARROWS, HASTINGS & CO.**

J. M. BARROWS,
H. HASTINGS,
E. A. TWEEDY.

ÆTNA

INSURANCE COMPANY.
Incorporated for the purpose of securing against loss and damage by Fire only.
Capital, \$500,000.

SECURED and vested in the best possible manner to offer to take risks on terms as favorable as other offices.

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BOOKS.

THE subscribers, successors of Canfield & Robinson and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.
Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
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Home on the Critical Study of the Scriptures.
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Jay's Archaeology.
Hag's Introduction.
Storr and Platt do.
Lowth's Isaiah. Lowth's Hebrew Poetry.
McEwen on the Types.
Howe and Bates' Works.
Stewart on Romans and Hebrews.
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Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
Hodge on Romans.
Prideaux's Connexions. Shuckford's do.
Newton on the Prophecies.
Knapp's Theology.
Dick's Works.
Robert Hall's Works.
Memoirs of Rev. Wm. Carey, Staughton, J. D. Bardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.
Mosheim's Church History. Milner's do. Jones' do.
Doddridge's Family Expositor.
Cottage Bibles.
Henry's and Scott's Expositions.
The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.
Paragraph Bible by Coit and Nourse.
Wesley's Works.
Henry's Daily Commentary.
Plenary Inspiration of the Scriptures, by Rev. S. Noble.
Bickersteth's Works.
Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.
Young man's Closet Companion.
Good's Better Covenant.
Cases of Conscience.
Olshausen on the Genuineness of the New Testament.
Philosophy of Benevolence, by Church.
Hannah Moore's Practical Piety. Do. on Prayer.
Philip's Guide.
Phinney's Lectures.
Physical Theory of another Life.
Harvey on Moral Agency.
Corner Stone, Way to do good, and Young Christian, by Abbot.
Wilberforce's Practical View.
Brownlee's Lights and Shadows.
Judd's Review of Stuart.
Coggswell's Manual of Theology.
Means and Ends.
Simple Sketches. Student's Manual and Sabbath School Teacher, by Todd.
Book of Common Prayer, various size and binding.
Select Family Sermons, by Bishop McCalline.
Campbell on the Four Gospels.
Tyndale's New Testament.
Life of Jeremy Taylor.
Holy Living and Dying, by do.
Child's Book of the Sabbath.
Dominion of Christ.
Symington on the Atonement.
Bunyan's Holy War.
Walk about Zion.
Suddard's British Pulpit.
Hill and Valley by Catharine Sinclair.
Drelicourt on Death.
Memoir of Rev. J. Vail.
Fragments by Dr. Spring.
Miller's Clerical Manners. Do. on the Christian Ministry.
Imitation of Christ, by Thos. a Kempis.
Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

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Insurance Company.
Office South side of State Street, twenty rods East of the State House, Hartford.
THIS Company was incorporated by the Legislature of Connecticut, with a Capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its Capital to Half a Million of Dollars.

The Company will issue Policies on Fire or Marine Risks, on terms as favorable as other Offices.
Application may be made by letter from any part of the United States, where no Agency is established. The Office is open at all hours for the transaction of business.

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Wm. W. Ellsworth, George B. Bergh, Asahel Saunders, Daniel W. Clark, Charles H. Northam, Willis Thrall, William Kellogg, Elbridge Cutler, Edmund G. Howe, S. W. Goodridge, Elbridge Cutler, Eliza King, Nathan H. Preston, John B. Grant, Eli Gilman, Henry Waterman, Edward Bulles, Eliphalet Averill, Robert Buell, Benjamin W. Greene, ELIPHALET AVERILL, President, WILLIAM CONNER, Secretary, Hartford, Aug. 7, 1840.

NEW GOODS.

BARROWS, HASTINGS & CO.
HAVE just received, and are this day opening an extensive assortment of Staple and Fancy DRY GOODS, which have been purchased within the past two weeks at the very lowest prices, and will be sold at wholesale or retail at a very small advance from cost, at No. 263 Main street.

BROADCLOTHS & CASSIMERES.
A large stock just bought at less than the usual New York prices, comprising colors and quality quite too numerous to name in an advertisement. We ask the attention of those wishing to purchase;—we are determined to buy bargains only, and sell accordingly. Don't mistake the place, No. 263 Main street.

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Just opening, a large lot of Beaver Cloth, which are selling cheap at No. 263 Main street.

PRINTS! PRINTS!
A new supply of French, English, and Domestic PRINTS, just opening, and will be sold at great gains by the piece or yard.

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Nov. 13, 1840.

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THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is vested and secured in the best possible manner. It insures Public Buildings, Churches, Jewellers, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to obtain the confidence and patronage of the public. Persons wishing to insure their property, whose side in any town in the United States, where the Company has no Agent, may apply through the nearest office, directly to the Secretary; and their proposals shall receive immediate attention.

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New Series of School Books.
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HALL'S series of Reading Books—comprising the "Reader's Guide," designed for High Schools and Academies, "stereotype edition." In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emory of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford; Franklin Seminary; Rev. Jonathan Goings, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

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"A MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—2 cheap.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers, and Committees are invited to examine these books.

To the above we append the following note just received.

Farmington, Ct., Plainville Soc., June 5, 1840.

Messrs. Robins & Folger,
Having examined the Books you had the goodness to lend me for examination, I must say that I think them better adapted to the wants of our Common Schools than any thing now in use. I consider it easy, instructive and entertaining. In regard to the Geography for young learners, I must give my testimony in favor of it in preference to any other I am acquainted with. The Youth's Manual of the Constitution of the United States is what ought to be introduced into every school, and the higher classes made to understand it. I have no much about Hall's Guide and Manual as I could wish, but will say that I think them the best reading books for the higher classes in the State, and that there is now published in this State, and shall use what little influence I have to introduce them into the schools in this town.

Respectfully Yours, C. J. HART.

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[March 27]